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A REVISED TEXT

(1)

THE GENEVA FRAGMENT

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A TRANSLATION AND NOTES

BERNARD P. GRENFELL, M.A.

FELLOW OF OXFORD COLLEGE, OXFORD

xxv

ARTHUR S. HUNT, M.A.

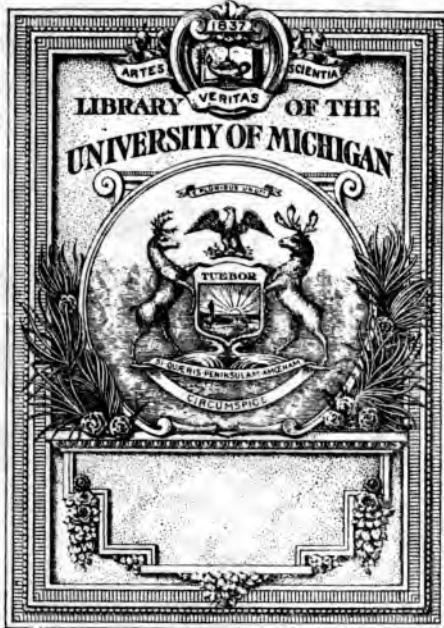
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Alexander, of Athens.

MENANDER'S ΓΕΩΡΓΟΣ

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A REVISED TEXT

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WITH

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BY

BERNARD P. GRENFELL, M.A.

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AND

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B



INTRODUCTION

AMONG the important additions to classical literature from Greek papyri during the past year, the publication by Professor Jules Nicole of some new fragments of Menander's Γεωργίς occupies a prominent position. Since the appearance of the *editio princeps* much light has been thrown on the difficulties of restoration by Professor Blass' discovery (*Literarisches Centralblatt*, Dec. 18, 1897) that the two pieces which Professor Nicole had treated separately join together, thus forming a continuous extract of eighty-seven lines. Since this change necessarily alters the aspect of many problems connected with the papyrus, it occurred to us that an independent revision of the text might be of service; and on our way home from Egypt we paid a visit to Geneva, where Prof. Nicole, to whom the papyrus belongs, most generously gave us every facility for studying it. The present pamphlet gives first our reading of the text as it is, secondly a reconstruction embodying a number of new suggestions by Professors Blass, Robinson Ellis and Bury, thirdly brief notes, chiefly critical, and fourthly a provisional translation. The MS. presents many problems and difficulties, and as the primary object of this edition is to contribute towards the settling of the actual text,

and to give its correct arrangement in a convenient form, we shall, we hope, be excused for avoiding detailed discussions of the plot and questions of interpretation, as well as of secondary problems, such as the relation of the Geneva fragment to the other known fragments of the Γεωργίδς.

The papyrus is a leaf out of a book, and measures 28.5×15.7 centimetres. The *recto* is numbered at the top ς and the *verso* ζ , the top half of the latter letter being lost. Internal evidence renders it doubtful whether all the preceding five pages were occupied with the Γεωργίδς. The *recto* contains a column of forty-four lines, the *verso* one of forty-three lines, lacunae being frequent; but there are no lines lost either at the top or bottom. Brown ink was used, and on the *recto* it is well preserved and clear; but on the *verso* it has suffered considerably and is frequently extremely faint, while in some parts the merest vestiges remain.

The papyrus leaf was written by a single scribe, who wrote a good-sized irregular uncial hand, in some places increasing in size, and not infrequently having a tendency towards cursive forms in certain letters, especially ϵ , κ , λ , μ , ν . These have a pronounced Byzantine character, though not that of the late Byzantine style; and we should say that the papyrus was written certainly not before 350 A.D., and probably not later than 500. A change of speaker in the middle of a line is sometimes indicated by a colon or single dot. The *paragraphus* is also sometimes used, but whether merely as a supplement to the stops or to denote that the change of speaker took place at the beginning of a line, there is not sufficient evidence to show, for the beginnings of lines are generally lost. Elisions are usually

marked by an apostrophe, which is also employed occasionally in the middle of a word between double consonants or different consonants, and once after οὐκ. ι and υ occasionally have two dots over them. A critical mark is apparently used at the end of 84. Iota adscript is omitted. The scribe was certainly ignorant and probably careless, though many of his more serious mistakes may well be due to the corruptness of his archetype. ω for ο and vice versa are common, αι for ε and vice versa occur in 46, ει for ι perhaps in 63, η for ε in 5. Terminations are apparently attracted into that of the nearest case in 11 and 62. Lines 40, 41, 44, 46, 63, 70 and 84 will not scan. A blank space at the beginning of 34, where the first foot should be, shows either that this line was imperfect in the archetype, or that the scribe could not read it. Lines 1 and 3 will not scan as iambics. Prof. Nicole suggests that they are part of a *canticum*, but it seems more likely that at the end of the lines one foot has dropped out in the first case and two feet in the second. A foot has also been omitted in 2 probably, in 11 almost certainly. In 7 and 8 the readings of the papyrus, as regards both grammar and metre, require radical alteration.

The transcription of the papyrus follows the usual method. Square brackets [] indicate a lacuna, the dots inside them representing the approximate number of letters lost. Dots outside brackets represent illegible letters. Dots underneath letters indicate that the reading of them is doubtful. In the reconstructed text apparent omissions in the papyrus are marked by angular brackets < >.

Recto.

5

]ΠΡΟΣΪΩΝΠΡΑΤΤΩΝ
]ΥΠΟΦΟΒΟΥΜΕΝΟΣ
]Ρ[...]ΥΔ[.]ΔΟΚΟΥΝ
[.....]ΕΟΜΕΙΡΑΚΙΚΚΟΣΕΝΑΓΡΩΔΙΕΤΕΛΕΙ
5 [.....]ΣΥΜΒΕΒΗΚΟΣΩΜ'ΑΠΟΛΟΛΗΚΕ
[.....]ΜΟΝΕΙΚΚΟΡΙΝΘΟΝΕΠΙΠΡΑΞΙΝΙΑ
[.....]ΠΟΝΥΚΤΑΓΙΝΟΜΕΝΗΤΟΥΣΓΛΑΟΥΣ
[.....]ΒΑΝΩΜΟΙΤΟΥΣΘΕΟΥΣΕΣΤΕΦΑΝΟΥΣ
[.....]ΡΑΘΥΟΝΤΑΕΝΔΟΝΕΚΔΙΔΩΣΙΔΕ
10 [.....]ΠΑΤΗΡΟΜΟΠΑΤΡΙΑΓΑΡΕΣΤΙΜΟΙ
[.....]ΝΥΝΙΓΥΝΑΙΚΟΣΤΡΕΦΟΜΕΝΗΣ
[.....]ΔΕΛΦΗ[.]ΙΝΑΔΕΔΥΣΦΕΥΚΤΩΚΑΚΩ
[.....]ΑΠΛΗΝΟΥΤΩΣΕΧΩ
[.....]ΚΙΑСΟΥΔΕΝΦΡΑСАС
15 [.....]ΛΙΠΩΝΔΕΤΟΝΓΑΜΟΝΤΗΝΦΙΛΑΤΑΤΗΝ
[...]ΑΝΑΔΙΚΗΣΑΙΜ'ΑΝΟΥΓΑΡΕΥΣΕΒΟΣ
[.]ΠΤΕΙΝΔΕΜΕΛΛΩΝΤΗΝΘΥΡΑΝΟΚΝΩΠΑΛΑΙ
[.]Κ'ΟΙΔΑΓΑΡΤΟΝΑΔΕΛΦΟΝΕΙΝΥΝΕΞΑΓΡΟΥ
[.]ΝΘΑΔ'ΕΠΙΔΗΜΕΙΠΑΝΤΑΠΤΡΟΝΟΕΙСΘΑΙΜ'ΕΔΕΙ
20 [.]Λ'ΕΚΠΟΔΩΝΑΠΕΙΜΙΚΑΙΒΟΥΛΕΥΣΟΜΑΙ
ΤΟΥΤ'ΑΥΘ'ΟΠΩΣΔΕΙΔΙΑΦΥΓΕΙΝΜΕΤΟΝΓΑΜΟΝ

ΤΙΟΣ ΓΟΡΓΙΟΤ

* * * * *

] προσιὰν πράττων <υ->

] ὑποφοβούμενος <υ->

[ἢν δ' οὐ πονη]ρ[ὸς ο]ὐδ' [ἔδόκουν <υ-υ->]

[ἐν φ δ'] ὁ μειρακίσκος ἐν ἀγρῷ διετέλει

5 [ἔτυχε τὸ] συμβεβηκὸς ὁ μ' ἀπολώλεκε<ν>

[ἀπόδη]μον εἰς Κόρινθον ἐπὶ πρᾶξίν τινα.

[ἔλθὼν ὅ]ποι νύκτα γυγνομένους ἥδη γάμους

[καταλαμ]βάνω μοι, τοὺς θεοὺς στεφανουμένους,

[τὸν πατέ]ρα θύοντ' ἔνδον· ἐκδίδωσι δὲ

10 [αὐτὸς ὁ] πατήρ· ὁμοπατρία γὰρ ἐστί μοι

[ὑπὸ τῆς] <υ-> νυνὶ γυναικὸς τρεφομένη

[. ἀ]δελφή. [τ]ίνα δὲ δυσφεύκτῳ κακῷ

[εὔρω φυγὴν οὐκ οἶδ]α· πλὴν οὗτως ἔχω·

[ἔξηλθον ἐκ τῆς οἰ]κίας οὐδὲν φράσας.

15 [οὗτω] λιπῶν δὲ τὸν γάμον τὴν φιλτάτην

[. . .]αν ἀδικήσαιμ' ἄν· οὐ γὰρ εὐσεβῶς.

[κό]πτειν δὲ μέλλων τὴν θύραν ὀκνῶ πάλαι·

[οὐ]κ οἶδα γὰρ τὸν ἀδελφὸν εἰ νῦν ἐξ ἀγροῦ

[ἔ]νθαδ' ἐπιδημεῦν πάντα προνοεῖσθαι με δεῖ.

20 [ἀ]λλ' ἐκποδῶν ἄπειμι καὶ βουλεύσομαι

τοῦτ' αὐθ', ὅπως δεῖ διαφυγεῖν με τὸν γάμον.



[.]ΛΜ'ΩΣΠΡΟΣΕΥΝΟΥΝΩΦΙΛΙΝΑΤΟΥΣΛΟΓΟΥΣ
 [.]ΟΟΥΜΕΝΗΣΕΠΑΝΤΑΤΑΜΑΥΤΗΣΛΕΓΩ
 [...]ΟΙСΔ'ΕΓΩΝΥΝΕΙΜΙΚΑΙΝΗΤΩΘΕΩ
 25 [...]ΩΓΑΚΟΥΟΥΣ'ΩΤΕΚΝΟΝΜΙΚΡΟΥΔΕΩ
 [...]ΟΣΤΗΝΘΥΡΑΝΕΛΘΟΥΣΑΚΑΙΚΑΛΕΣΑCATON
 [...]ΖΩΝ'ΞΞΩΤΟΥΤΟΝΕΙΠΕΙΝΟΣΑΦΡΟΝΩ
 [...]ΙΓΕΦΙΛΙΝΑΧΑΙΡΕΤΩ·ΤΙΧΑΙΡΕΤΩ
 [...]ΩΖΕΤΩΜΕΝΟΥΝΤΟ! [...]ΤΩΣΩΝΓΑΜΕΙΝ
 30 [...]ΑΡΟΣΟΥΤΟΣΗΔΙΚΗΚΩΣΤΗΝΚΟΡΗΝ
 [...]ΤΟΣΟΥΤΟΥΣΚΑΤΑΤ[...]ΠΡΟΣΕΡΧΕΤΑΙ
 [...]ΟΘΕΡΑΤΩΝΞΞΑΓΡΟΥΔΑΟΣΒΡΑΧΥ
 Τ .. ΗΜΕΤΑΣΤΩΜΕΝΤΙΔ'ΗΜΙΝΕΙΠΕΜΟΙ
 ΜΕΛΕΙ · ΚΑΛΟΝΓΑΝΕΙΗΝΗΔΙΑ

35 ΑΓΡΟΝΓΕΩΡΓΕΙΝΕΥΣΕ[.....]ΕΝΑ
 ΟΙΜΑΙΦΕΡΕΙΓΑΡΜΥΡΡ[.....]ΚΑΛΟΝ
 ΑΝΘΗΤΟΣΑΥΤΑΛΛΑΔΑ[.....]Η
 ΑΠΕΔΟΚΕΝΟΡΘΩΣΚΑΙΔΙΚΑΙΩΣΟΥ[
 ΆΛΛΑΥΤΟΤΟΜΕΤΡΟΝΟΣΥΡΟΣΕΙΣΕΝΕΓΚΟΜΩΣ
 40 ΠΑΝΤΑΟΣΑΦΕΡΟΜΕΝΤΑΥΤΑΠΑΝΤ'ΕΙСΤΟΥΣΓΑΜΟΥΣ
 ΩΧΑΙΡΕΠΟΛΛΑΜΥΡΡΙΝΗ : ΝΥΚΑΙCYΓ[
 ΟΣΓΕΚΑΘΕΩΡΟΥΝΓΕΝΙΚΗΚΑΙΚΟΣΜΙΑ
 ΓΥΝΑΙΤΙΠΡΑΤ'ΤΕΙСΒΟΥΛΟΜΑΙС'ΑΓΑΘΩΝΛΟΓΩΝ
 ΜΑΛΛΟΝΔΕΤΠΡΑΞΞΩΝΕΣΟΜΕΝΩΝΕΑΝΟΙΘΕΟΙ

ΑΙΓΑΙΟΙ

ΜΤΡΠΙΝΗ. ΦΙΛΙΝΝΑ.

ΜΤΡ. [ἀ]λλ' ὡς πρὸς εὔνουν, ω̄ Φίλιννα, τοὺς λόγους
 [π]οιοιυμένη σε πάντα τάμαυτῆς λέγω
 [ἐν] οἰς δ' ἐγὼ νῦν εἰμί.

ΦΙΛ. καὶ νὴ τῷ θεῷ
 25 [ἔ]γωγ' ἀκούοντος', ω̄ τέκνον, μικροῦ δέω
 [πρ]ὸς τὴν θύραν ἐλθοῦσα καὶ καλέσασα τὸν
 [ἀλαζόν] ἔξω τοῦτον εἰπεῖν ὅσα φρονῶ.

ΜΤΡ. [ἔμο]ιγε, Φίλιννα, χαιρέτω.

ΦΙΛ. τί χαιρέτω;
 [οἰμ]ωζέτω μὲν οὖν τοιοῦτος ὁν γαμεῖν,
 30 [ὅ μι]αρὸς οὗτος, ἥδικηκῶς τὴν κόρην.

ΜΤΡ. [λόγους] τοσούτους κατατίθουν· προσέρχεται
 [ἥμ]ιν ὁ θεράπων ἐξ ἀγροῦ Δᾶος· βραχὺ^ν
 τῇδι μεταστῶμεν.

ΦΙΛ. τί δ' ἥμιν εἰπέ μοι
 <τούτου> μέλει;

ΜΤΡ. καλόν γ' ἀν εἴη νὴ Δία.

ΔΑΟΣ.

35 ἀγρὸν γεωργεῖν εὐστέ[βέστερον οὐδ]ένα
 36 οἰμαι· φέρει γὰρ μυρρ[ίνην κιττὸν] <δάφνην>,
 36(a) <.> καλόν,
 ἀνθη τοσαῦτα· τὰλλα δ' αἴν τις καταβάλ]η,
 ἀπέδωκεν ὁρθῶς καὶ δικαίως, οὐ [πλέον
 ἀλλ' αὐτὸ τὸ μέτρον. ὁ Σύρος, εἰσένεγχ' ὅμως
 40 πάνθ' ὅσ' ἀναφέρομεν· ταῦτα πάντ' εἰς τοὺς
 γάμους.
 ω̄ χαῖρε πολλά, Μυρρίνη.

ΜΤΡ. <πά>νυ καὶ σύγ[ε].

ΔΑ. ω̄ς γε καθεώρων, γεννικὴ καὶ κοσμία
 γύναι, τί πράττεις, βούλομαί σ' ἀγαθῶν λόγων,
 μᾶλλον δὲ πράξεων ἐσομένων, ἀν οἱ θεοὶ

Verbo.

ζ

45 [...] ΕΛΩΣΙΓΝΩ[.] ΛΙΚΑΙΦΘΑΣΑΙΠΡΩΤΟ[
 ΟΚΛΑΙΕΝΕΤΟΣΓΑΡΟΥΤΟΜΕΙΡΑΚΙΟΝ[
 [...] ΡΓΑΖΕΤΑΙΠΡΩΗΝΠΟΤ'ΕΝΤΑΙCΑM[
 ΣΚ[.] Π'ΤΩΝΔΙΕΚΟΨΕΤΟΣΚΕΛΟΣΧΡΗC[...] ΠΑΝΥ
 ΤΑΛΑΙΝ'ΕΓΩ : ΘΑΡΡΕΙΤΟΠΕΡΑΣΔ'ΑΚΟΥΕΜΟΥ

50 ΑΠΤΟΥΓΑΡΕΛΚΟΥCΩΣΤΡΙΤΑΙΟΝΕΓΕΝΕΤΟ
 ΒΟΥΒΩΝΕΠΗΡΘΗΤΩΓΕΡΟΝΤΙΘΕΡΜΑΤΕ
 ΕΠΕΛΑΒΕΝΑΥΤΟΝΚΑΙΚΑΚΩCΕCΧΕΝΤΠΑΝΥ
ΑΛΛΕΚΚΟΡΗΘΕΙΗCCΥΓ'ΟΙΑΤΑΓΑΘΑ
ΗΚΕΙCΑΠΑΓ'ΕΛΜΩΝ : ΣΙΩΠΑΓΡΑΪΔΙΟΝ

55 ΕΝΤΑΥΘΑΧΡΕΙΑCΓΕΝΟΜΕΝΗΣΑΥΤΩΤΙΟC
 ΚΗΔΕΜ[.] ΝΟCΟΙΜΕΝΟΙΚΕΤΑΙΚΑΙΒΑΡΒ[.] ΙΟΙ
ΕΖΗC'ΕΚΕΙΝΟCΕCΤΙΝΟΙΜΩΖΕΙΝΜ[.] PAN
ΕΛ[.] ΓΩΝΑΠΑΝΤΕCΟΔΕCΟCΪΟCΟ .. Ν[
NOMICACΕΑΥΤΟΥΠΑΤΕΡΑΠΟΡΘΟCΑ[

60 ΗΛΕΙΦΕΝΕΞΕΤΡΙΒΕΝΑΠΠΕΝ[.] ΖΕΝΦΑΓΕΙΝ
 ΠΡΟCΕΦΕΡ[.] ΠΑΡΕΜΥΘΕΙΤ'ΟΤΑΝΥΦΑΥΛΟCΕΧΕΙ
Δ[.] Ζ[.] ΝΤ'ΑΝΕCΤΗC'ΑΥΤΟΝΕΠΙΜΕΛΟΥΜΕΝΟΝ
[.] ΛΟΝΤΕΚΝ[.] Ν : ΝΗΤΟΝΔΙ'ΕΥΔΗΤΑΓ'ΟΥΤΩCΕΙ
[.....] ΑΒΩΝΓΑΡΑΥΤΟΝΕΝΔΟΝΚΑΙCΧΟΛΗΝ

65 [...] ΩΝΑΠΑΛΛΑΓΕΙCΔΙΚΕΛΛΗCΚΑΙΚΑΚΩΝ
 [...] ΤΙCΕΕCΤΙCΚΛΗCΟGΕΡΩΝΤΩBΙΩ
 [...] ΙΑΚΙΟΥΤΑΠΡΑΓΜΑΤΑΕΝEKΡΙΝΕΙTINA
 [...] ΙΟΥΧΙΠΑΝΤΑΠΑCИНАГНОΩNΪCωC
 [...] ΜΕΝΟΥΔΕΤΟΥΝΕΑΝICKΟΥT[.] Δ€

70 [...] ΗСАДЕЛФИСЕМВАЛОНТОССОYKAI
 [...] ΜΕΠΑΘΕΝΤΙΚΟΙΝΟΝΚΑΙXAPIN



45 [θ]έλωσι, γεν[σ]αι καὶ φθάσαι πρῶτο[ς] φράσας.
 ὁ Κλεαίνετος γάρ, οὐ τὸ μειράκιον [ἀγρὸν
 [ἔ]ργαζεται, πρώην ποτ' ἐν ταῖς ἀμ[πέλοις
 σκ[ά]πτων διέκοψε τὸ σκέλος χρησ[τῶς] πάνυ.
 ΜΤΡ. τάλαιν' ἐγώ.

ΔΑ. θάρρει, τὸ πέρας δὲ ἀκούει μου·
 50 ἀπὸ τοῦ γὰρ ἔλκους, ὡς τριταῖον ἐγένετο,
 βουβὼν ἐπήρθη τῷ γέροντι, θέρμα τε
 ἐπέλαβεν αὐτόν, καὶ κακῶς ἔσχεν πάνυ.
 ΦΙΛ. ἀλλ' ἐκκορηθείης σύγ', οīα τάγαθὰ
 ἥκεις ἀπαγγελλων.

ΜΤΡ. σιώπα, γράδιον.

55 ΔΑ. ἐνταῦθα χρείας γενομένης αὐτῷ τινὸς
 κηδεμ[ό]νος, οἱ μὲν οἰκέται καὶ βάρβ[αροι],
 ἔζησος ἐκεῖνος· ἔστιν οἰμώζειν μ[ακ]ράν,
 ἐλ[ε]γον ἅπαντες· ὁ δὲ σὸς νίος, οίοι[ε]
 νομίσας ἑαυτοῦ πατέρ', ἀπορθώσα[ς] πάλιν
 60 ἥλειφεν ἐξέτριβεν ἀπέν[ι]ζεν φαγεῦν
 προσέφερ[ε] παρεμυθεῖθ' ὁ πάνυ φαύλως ἔχει,
 . [.] ζ[ῶ]ντ' ἀνέστησος αὐτὸν ἐπιμελούμενος.

ΜΤΡ. [κα]λὸν τέκν[ο]ν.

ΔΑ. νὴ τὸν Δί' εὖ δῆθ' οὔτοσί·
 [ῳδ' ἀναλ]αβὼν γὰρ αὐτόν, ἔνδον καὶ σχολὴν
 65 [διάγ]ων ἀπαλλαγεὶς δικέλλης καὶ κακῶν,
 [οὐτῷ] τίς ἔστι σκληρὸς ὁ γέρων τῷ βίῳ,
 [τοῦ μειρ]ακίου τὰ πράγματ' ἀνακρίνει.

ΜΤΡ. τίνα;

ΔΑ. [τὰ μὲν] οὐχὶ παντάπασιν ἀγνοῶν ἵσως,
 [.]μένουν δὲ τοῦ νεανίσκου τὰ τε
 70 [περὶ τ]ῆς ἀδελφῆς ἐμβαλόντος σοῦ ⟨τε⟩ καὶ
 [., πάθη]μ' ἐπαθέν τι κοινόν, καὶ χάριν

[.] ΣΕΠΙΜΕΛΕΙΑΣ ΩΝ ΝΕΤ' ΕΚΠΑΝΤΟΣ ΛΟΓΟΥ
 [..] ΝΑΥΤΟΝ ΑΠΟΔΟΥΝΑΙ ΜΟΝΩΣΤ' ΩΝ ΚΑΙ ΓΕΡΩΝ
 [.] ΙΟΥ[.] ΕΣΧΕΤΗΝ ΓΑΡ ΠΑΙΔ' ΥΠΕΣΧ[.] ΙΑΙΓΑΜΕΙΝ
 75 [.] ΕΦΑΛΑΙΟΝ ΕΣΤΙΤΟΥ ΤΟΥ ΠΑΝΤΟΣ ΛΟΓΟΥ
 [.] Ξ[.] Υ ΚΙΝΗ ΔΗ ΔΕΥΡ' ΑΠΕΙ ΚΙΝΕΙΑ ΓΡΟΝ
 [..] ΟΥΛΑΒΩΝ ΠΑΥ ΣΕ ΣΘ[.....] ΧΟΜΕΝΟΙ
 ΔΥ ΣΝΟΥ ΘΕΤΗ ΤΩ[.]. Ο . [.....]
 [.] ΙΑΤΑΥΤ[...] ΙΑΣΤΑΙ Δ[.....] . ΙΓΩΣ
 80 Η ΖΗΝ ΝΟΠ[.] Η ΗΜΙ[...] ΙΑΤ .. ΔΥ ΣΤΥΧΕΙΝ
 Π[.] ΛΜΟΥ ΣΤΙ ΣΕΞ ΕΙΤΟΥ ΣΟΡΩΝ ΤΑΣ ΕΣΤΙ ΔΕ
 [....] ΣΕΙ ΣΤΟ ΤΟΙΟΥ ΤΈΥΚΤΟΝ ΉΤ' ΕΡΗΜΙΑ
 [.] ΙΑΓΓΕΛΙΑ ΣΑΘΑΙ ΠΡ[.] ΣΕ ΤΑΥΤ' Ε[.] ΟΥ ΛΟΜΗΝ
 [..] Ω ΣΩ ΠΟ ΛΑ ΚΑΙ ΣΥ ΓΕΤΙ ΠΕΠΟ ΘΑ ΣΤΕΚΝΟ-
 85 [....] ΡΙ ΠΑ ΤΕΙ ΣΤΡΙ ΒΟΥ ΣΑ ΤΑΣ ΧΕΙ ΡΑΣΤΙ ΓΑΡ
 [.] ΙΑΙΝΝΑ ΠΟ ΡΟΥ ΜΑΙ ΝΥ ΝΤΙ ΠΟΙ Η ΣΑΙ ΜΕ ΔΕΙ
 [....] ΙΤΙ ΝΟ ΧΠΑΙ ΣΕ ΣΤΙ ΤΟΥ ΤΩ ΚΟΥ[.] ΙΑΙΝΝΑ

· · · · ·



[τῆ]ς ἐπιμελείας ὡς ἔτ' ἐκ παντὸς λόγου
 [δέο]ν αὐτὸν ἀποδοῦναι μόνος τ' ὁν καὶ γέρων
 [ν]οῦν[ν] ἔσχε τὴν γὰρ παῖδ' ὑπέσχ[ητ]αι γαμεῖν.
 75 [κ]εφάλαιον ἔστι τοῦτο τοῦ παντὸς λόγου.
 [ἥ]ξ[ο]υσιν η̄δη δεῦρ', ἅπεισιν εἰς ἀγρὸν
 [όμ]οῦ λαβών, παύσεσθ[ε] ε]χόμενοι
 δυσνουθετήτῳ [.]. o . [.]
 [.]. . . a . . [.] ασ . . ιδ[.]. ίσως
 80 ή ζῆν δπ[ου] μὴ μ . [.] μετ]ὰ τοῦ δυστυχεῖν
 π[ο]λλούς τις ἔξει τοὺς ὄρῶντας· ἔστι δὲ
 [σκότο]ς εἰς τὸ τοιοῦτ' εὔκτὸν η̄ τ' ἐρημία.
 [εὐ]λαγγελίσασθαι πρ[ὸ]δι] σὲ ταῦτ' ἔ[β]ουλόμην
 [ἔρρ]ωστο.

ΜΤΡ. καὶ σύγε πολλά.

ΦΙΛ. τί πέπονθας, τέκνον;

85 85 [τί πε]ριπατεῖς τρίβουσα τὰς χεῖρας;

ΜΤΡ. τί γάρ,
 [Φί]λινν'; ἀποροῦμαι νῦν τί ποιῆσαι με δεῖ·
 [οἴμο]ι, τίνος η̄ παῖς ἔστι; τούτῳ κοῦ

APPARATUS CRITICUS

Abbreviations:—N.=Nicole, editio princeps, Geneva 1897.
 B.=Blass. W.=Weil, *Journal des Savants*, Nov. 1897.
 W.-M.=Wilamowitz-Möllendorf, *Deutsche Litteraturzeitung*, Nov. 6, 1897. R.E.=Robinson Ellis. By.=Bury. Where no reference is given the supplements are those of the present editors.

1. 3. Supplement by N., cf. Bekker, *Aristot. Anecd.* 1380, Cramer, *Anecd. Oxon.* iv. 363, 24. The line occupies a considerably shorter space in the papyrus than those preceding and following it. 6-7. Restored by B. 10. *αυτος* By. *ομοτατρια*: second ο corr. from α. 11. *υπο της* N. 12-13. Restored by B. 16. *ευσεβως* R.E. 17-24. Supplements by N. 25. [εγ]ωγ' B. 26, 27. Supplements by N. 28. [εμο]τγε : so too R.E. (*Class. Rev.* Dec. 1897). 29. [οιμω]ζετω N. second ω corrected from ο. *τοιουτος* ων : so too W.-M. and W. 30. Supplement by N. 31. [λογους] W. *κατατ[ιθου]* N. 35-39. Supplements by N., cf. Stob. *Flor.* 72, 5, Schol. *ap. Aristid.* 541, 31 (Dind.). 36(a). *καλον* : λ apparently corrected. 39. after *εισενεγκ* probably mark of elision effaced. 40. *α<να>φερομεν* R.E. (l. c.). 41. νν corr. from νη. 43. *αγαθων λογων* corr. from *αγαθοις λογο*. 45. γεν[σ]αι B. 47. [ε]ργαζεται B. αμ[πελοις] N. 48. *χρησ[τως] πανν* : so too W.-M. and Kaibel, (*ap. W.*, note *ad fin.*) cf. Ael. *Ep. Rust.* ii. 56. *κηδεμ[ο]νος* : so also W. βαρβ[αρ]οι N. 58. *οιον[ει]* B.; the fourth letter could be read as μ. 59. *εαυτον* : ο corr. from α[·]παλν R.E., By. 60. *απεν[ι]ζεν* N. 62. The first letter could be read as δ, α, or λ. *επιμελουμενος* corr. N. 63. [κα]λον *τεκν[ο]ν* N. 64. *αναλ[α]βων* B. 66. [οντω] B. 67. [τον μειρ]ακον, so too R.E. (l. c.). *ενεκρινει* : the second ε could be read as α, but hardly the first. Two dots after this word may have been effaced. 68. [τα μει] By. 69. ?[α]δε, the doubtful letters could be read π[.]ας. [τα] τε B. 70. *περι τ]ης* and <τε> B. 71. *παθημ'* N. 72. [τη]s N. 73. [δεο]ν N. 74. *υπεο[χητ]αι* N. 78. *δυσνουθετητω* B. 80. Restored by B. The ninth letter could be read as α, the seventeenth as ε. 82-87. Supplements by N. (exc. πρ[ος]). 84. *πολλα* : transposed by N. on metrical grounds. 86. An apostrophe after [φι]λινν may have been effaced. 87. The last word of the line is almost effaced ; [φ]ιλον . . could be read. Below this there are very faint traces of four letters.

NOTE ON THE DRAMATIS PERSONAE

THE first step is to determine as far as possible the number of the characters and their relations to each other. Of several possible theories we give that which seems to us the most satisfactory. We will start with the characters of whose separate existence we think that there is no doubt. There are (1) the young man who speaks the first twenty-one lines; (2) his father, *v.* 9, 10; (3) his half-sister, . . . a, whom he does not wish to marry, *v.* 10-12; (4) the wife of no.(2), the mother or step-mother of no.(1), *v.* 12; (5) Myrrhine, *v.* 22 ff.; (6) Myrrhine's daughter, the *κόρη* who has been seduced by no.(1), *v.* 30, and whom Cleaenetus wants to marry, *v.* 74; (7) Myrrhine's son, who is *ἐν ἀγρῷ* with Cleaenetus, *v.* 58 ff.; (8) Philinna, an old woman, the confidante of Myrrhine, *v.* 22 ff.; (9) Cleaenetus, *v.* 46; (10) Davus, the servant of Cleaenetus, *v.* 32; (11) Syrus, servant of no.(2), *v.* 39. Besides these we have (12) the *μειρακίσκος* of 4; (13) the *ἀδελφός* of 18, and in the other fragments of the Γεωργός (14) Gorgias, and (15) the Γεωργός himself. Can these last four characters be identified with any of the preceding ones? Considering the number of characters which it is necessary under any circumstances to distinguish, if we can combine any of these four extra ones with any of the preceding twelve, it will be a distinct advantage to do so.

The description of Cleaenetus in 65-6 suits the identification of him with the Γεωργός, and following Nicole and Blass we should identify Gorgias with the father mentioned in 9, 10. Nos. (12) and (13) are the same person

(cf. 4 *ἐν ἀγρῷ* with 18 *εἰ νῦν ξένοις ἀγροῦ ἐνθάδ' ἐπιδημεῖ*) ; but then comes the difficult question—is this character a new one, or is he identical with the son of Myrrhine? Blass adopts the first alternative, making him a younger brother of the youth who speaks the first twenty-one lines. The objection to this is that the connexion of the younger brother's stay in the country with the circumstances of the elder brother, and the reason why the elder brother hesitated to go into the house before he knew whether the younger was there or not, are wholly obscure. We have also to suppose two unnamed youths who are both *ἐν ἀγρῷ*, one of them called a *μειρακίσκος*, the other, mentioned a few lines afterwards, a *μειράκιον*, but who nevertheless are different persons. It may of course be answered that all these difficulties would be cleared away, if we had more of the play ; still, the fragment unquestionably comes from the early scenes, and the information given in lines 1-21 is just of that kind which one would expect to find in the prologue or exposition, and it is improbable that the action has already become very complicated.

Let us now try the other supposition that the *μειρακίσκος* is identical with the *μειράκιον* who is the son of Myrrhine. The advantages of this theory are first, that we have only one youth in the country instead of two ; secondly, that in place of the mysterious younger brother in the first scene, we have the brother of the seduced girl. That the betrayer should feel a reluctance in meeting him (18, 19), is quite natural, and the remains of the first three lines are quite consistent with a description of a quarrel. If we suppose that he explained in the beginning of his speech—what is probable enough—his *liaison* and the consequent difficulty of his relations with the brother, the fact that *τὸν ἀδελφόν* means the brother of the girl, not his own brother, need be no difficulty.

A corollary of this view, that the *μειρακίσκος* and *ἀδελφός* in 4 and 18 are identical with Myrrhine's son, is that the *θύρα* in 17 must belong to the house of Myrrhine,

not to that of the speaker's father, although that too was on the stage, v. 26, 39. This theory however has some advantages over the hypothesis that only the house of the father was represented, the corollary of the other view, that the *ἀδελφός* in 18 is the brother of the speaker. For if the house mentioned in 17 which the speaker hesitated to enter, was that of his father, how could he know all the details concerning his approaching marriage which, as he says, had been arranged during his absence?

TRANSLATION.

[To make our theory of the plot clearer we have ventured to supply some imaginary stage directions.]

Scene : Athens (?), the house of Gorgias on one side of the stage and that of Myrrhine on the other. The son of Gorgias, a young man, comes out of Gorgias' house and goes towards that of Myrrhine. Outside the door he stands hesitating and makes an explanatory speech. After relating his amour with a poor but free-born girl and his consequent difficult relations with her brother he concludes :—

But while the youth was in the country, the event occurred which has ruined me during my absence at Corinth on some business. Returning at evening, I find a marriage in full preparation for me, the statues of the gods being crowned, my father sacrificing within. It is my father who is giving away the bride ; for I have a half-sister on his side, who is being brought up by his present wife. How to escape from this terrible plight I don't know. This is how I am placed. I have left the house without telling any one ; but if I fled from the marriage, I should wrong dear a, for flight would be a sin. I have been a long time hesitating to knock at the door, for I don't know whether the brother has yet come back from the country. I must take every precaution. Well, I will go away and reflect on this problem how I am to escape the marriage. (*Exit.*)

Enter from Myrrhine's house Myrrhine, the mother of the seduced girl, and Philinna, an old woman.

Myr. It is because I think you a kindly hearer of my story, Philinna, that I tell you all my trouble and my present plight.

Phil. Yes, my dear; and by Core and Demeter, as I listen, I can hardly restrain myself from going to the door and calling that impostor out to tell him my opinion of him.

Myr. A truce to him, Philinna, for me.

Phil. A truce to him? A plague on him, say I. Marrying, indeed, a scoundrel like that, after doing the girl a wrong!

Myr. Moderate your language. Here comes the servant Davus from the country. Let us step this way for a moment.

Phil. Why, what does he matter to us?

Myr. It would really be best.

Enter Davus, the servant of Cleaenetus, from the country.

Dav. No one tills a more righteous land than ours, I trow. See, it yields of its own accord myrtle, ivy, laurel . . . all these flowers, and if you sow anything else, it gives a just and fair return, not in excess, but measure for measure. (*Turning to the house of Gorgias.*) Here, Syrus, take into the house all this load I am carrying. It is all for the wedding. Good day, Myrrhine!

Myr. Good day!

Dav. As I saw, honourable and respected lady, how you stand, I want to give you a taste of some good news—or rather some approaching good fortune if the gods will—and to be the first bearer of it. Cleaenetus, on whose estate your boy is working, while digging in the vineyard the other day, made a fine big gash in his leg.

Myr. Oh dear!

Dav. Courage, and hear me out. When the old man's wound was three days old a tumour broke out, he had an attack of fever, and was very ill indeed.

Phil. Oh, confound you! Is that the good news you have come to tell us?

Myr. Hush, mother!

Dav. Then when he needed a friend's care, the servants and slaves cried with one accord, 'It is all over with him. We can do nothing but raise a long lament.' But your son, as though he thought Cleaenetus was his own father, lifted him up, anointed him, rubbed him, washed his wound, brought him food, comforted him about the serious character of the case, indeed he has restored him to life by his devotion.

Myr. Brave boy!

Dav. And, by Zeus, well done Cleaenetus! Having thus recovered, while he kept quiet at home and rested from the spade and his hardships (so severe is the old man's way of life), he inquired into the youth's affairs.

Myr. Which?

Dav. He was not perhaps altogether unacquainted with some of the facts, and as the young man [sat beside him] and put in a word about his sister and you and . . . , Cleaenetus was seized by a natural impulse, and in his loneliness and old age, determined to show his gratitude for the boy's devotion, as on every account he was bound to do—in fact he has promised to marry the girl. That is the sum of the whole story. They will be here directly. Cleaenetus will go off to the country taking her with him, your [troubles] will be at an end . . . [nothing better] than to live where one will not have many spectators of one's misfortune. In such a case obscurity and solitude are a blessing. This is the good news which I wished to bring you. Now, farewell!

Myr. Farewell! (*Exit Davus.*)

Phil. What is the matter, my dear? Why do you walk up and down wringing your hands?

Myr. Why, Philinna? I don't know now what to do. Alas, who is to have the girl? Cleaenetus . . .

NOTES

FOR the pagination at the top of either side of the leaf cf. a similar leaf from Oxyrhynchus (No. II in our forthcoming volume) containing the beginning of St. Matthew's Gospel, and numbered α on one side and β on the other. If the preceding five pages were occupied with the Γεωργός, and if, as seems fairly certain, ll. 1–21 of this page form the conclusion of the 'expositio,' this first scene must have consisted, even supposing that page 1 contained only the title and dramatis personae, of close upon 200 lines. Such a proportion certainly appears somewhat excessive, though, as W. remarks, some sort of parallel may be found in Terence. That the 'expositio' of the Γεωργός was spoken by α young man must surely be the meaning of Quintilian, *Inst. Or.* xi. 3, 91 *Cum mihi comoedi quoque pessime facere videantur, qui, etiamsi iuvenem agant, cum tamen in expositione aut senis sermo, ut in Hydriæ prologo, aut mulieris, ut in Georgo, incidit, tremula vel effeminata voce pronuntiant.*

1. 3. By. suggests ⟨δπωστιοῦ⟩.

4. δ μειρακίσκος: on the relationships of the persons mentioned see p. 17.

5. τὸ συμβεβηκός: i. e. the projected marriage.

11. There must be some considerable corruption here, since it is impossible to get two feet into the lacuna; τρεφομενης also is clearly wrong. B. and By. suggest [ὑπὸ τῆς] ⟨πατρός⟩, but the repetition of πατήρ is harsh.

12. Some adjective, e. g. ἡλιξ, seems to be required.

13. ἀπλῆν (ὅδον), which was read by N. and W., contradicts δυσφεύκτῳ. An alternative to the translation given would be gained by supplying φυγῆν after ἔχω.

15. [ἐγκατα]λιπών (W., B.) is too long for the lacuna.

16. [.]αν. It is difficult to find a name which will suit both the size of the lacuna and the metre. Here too there has probably been some corruption.

17. τὴν θύραν: the door of the house of Myrrhine, cf. pp. 18, 19. In line 26 the θύρα is that of the house of Gorgias.

27. ἀλαζόνα: i. e. the speaker of the opening monologue, the son of Gorgias.

28. ἔμοιγε: μὴ σύγε (W., B.) would certainly be preferable on metrical grounds; but the letter before γ does not seem to be υ.

30. ἡδικηκώς: cf. the fragment of the Γεωργός *ap.* Stob. *Flor.* 105, 28 (quoted on p. 25).

τὴν κόρην: the daughter of Myrrhine.

35-39. Stobaeus, *Flor.* 67, 6 cites the following passage from the Γεωργός:—

ἀγρὸν εὐπεβέστερον γεωργεῖν οὐδένα
οἴμαι· φέρει γὰρ δσα θεοῖς ἄνθη καλά,
κιττόν, δάφνην· κριθὰς δ' ἐὰν σπείρω, πάντι
δίκαιος ὁν ἀπέδωχ' δσας ὁν καταβάλω.

Whatever the origin of the discrepancies between this quotation and the papyrus, N. seems to be right in inferring on the strength of the passage in Stobaeus the loss between 36 and 37 of a line ending with the word καλόν (or καλά), the copyist having mistakenly written after κιττόν, instead of the final word of 36, the final word of the line originally following. As the lines stand the epithet καλόν is frigid; and the mention of μυρρίνη and κιττός alone does not justify ἄνθη τοσαῦτα.

Quintilian, *Inst. Or.* xii. 10, 25, refers this ironical eulogy to the soil of Attica. Hence W. suggests that οὐδένας should be read in 35.

51. βουβῶν . . . αὐτόν: quoted from the Γεωργός in *Etym. Magn.* p. 206, 57; cf. Suidas, s. v. βουβῶν, Zonar. *Lex.* p. 1030.

53. ἐκκορηθείης: cf. Schol. ad Aristoph. *Pac.* 59: Μενανδρός φῆσι πολλάκις ἐκκορηθείης σύγε. (N.)

54. σιώπα: N. and W. assign this remark to Davus. But (1) γράδιον (as W. remarks) would be very disrespectful from a servant to a free woman, and there is no hint in the conversation of Myrrhine and Philinna that they were not social equals; (2) it is possible that the *paragraphus* is in the papyrus the mark of a change of speakers at the beginning of a line; cf. Introd. p. 6.

58. R. E. would read ὡς ἀν [οῦν].

61. παρεμυθεῖθ' κ. τ. λ.: in our translation we have followed W. Blass would correct the reading of the papyrus παρεμυθεῖτ' ο to παρεμυθεῖτο (compare the wrong division in the papyrus of μέδει in 19). The sense would then be 'he (Cleaenetus) is pretty well now.' W-M. suggests παρεμυθεῖθ', δταν φαύλως ἔχῃ. No interpretation which has yet been suggested is satisfactory.

62. By. suggests δ[ls] ζ[ω]ντ', supposing a reference to a previous case of ἐπιμέλεια.

63. Another view (N., W.) of this overloaded line is that it is the result of a conflation similar to that in 36.

64. ἀναλ]αβὼν γὰρ αὐτὸν seems preferable to (e.g.) [συμ-παραλ]αβὼν γὰρ αὐτὸν (= τὸν νεανίσκον), both on account of the size of the lacuna and the fact that in 62 αὐτὸν meant Cleaenetus.

65. [διάγ]ων: ἄγων or ἔχων would be expected, but a longer word is required.

69. B. suggests [παρη]μένον, but this hardly fills the lacuna. By. proposes [ἐπιμελο]μένον.

84. The sign after τεκνο(ν) may possibly refer to the dislocation of the metre in this line.

87. [οἴμο]ι: or perhaps [ἐπε]ι (W-M.).

We append the other known fragments of the Γεωργός:—

(1) Orion, *Anthol.* I, 19 (p. 97).

εἰμὶ μὲν ἄγροικος, καῦτὸς οὐκ ἀλλως ἔρω,
καὶ τῶν κατ' ἄστυ πραγμάτων οὐ παντελῶς
ἔμπειρος· δὸς δὲ χρόνος τί μ' εἰδέναι ποιεῖ
πλέον.

(2) Stobaeus, *Flor.* 105, 28.

δὸς δὲ ἡδικηκώς δστις ἔσθ' οὖτός ποτε
τὴν ὑμετέραν πειλαν κακοδαίμων ἔσθ' ὅτι
τοῦτ' ἡδικηκεν οὖν τυχὸν μεταλήψεται·
εὶς καὶ σφόδρ' εὐπορεῖ γάρ, ἀβεβαίως τρυφᾶ·
τὸ τῆς τύχης γὰρ ῥεῦμα μεταπίπτει ταχύ.

(3) Stobaeus, *Flor.* 95, 5.

εὐκαταφρόνητόν ἔστι, Γοργία, πένης,
καν πάνυ λέγῃ δίκαια τούτου γάρ λέγειν
ἔνεκα μόνου νομίζεθ' οὖτος τοῦ λαβεῖν,
καὶ συκοφάντης εὐθὺς δ τὸ τριβώνιον
ἔχων καλεῖται, καν ἀδικούμενος τύχη.

(4) Orion, *Anthol.* p. 95: cf. Stob. *Flor.* 5, 1.

οὖτος κράτιστός ἔστιν ἀνήρ, ὁ Γοργία,
δστις ἀδικεῖσθαι πλεῖστ' ἐπίσταται ἐγκρατῶς.
τὸ δὲ δξύθυμον τοῦτο καὶ λίαν πικρὸν
δεῖγμ' ἔστιν εὐθὺς πᾶσι μικροψυχίασ.

(5) Schol. *Hermog.* ii. 404.

ἐμβεβρόντησαι; γελοῖον, δος κόρης ἐλευθέρας
εἰς ἔρωθ' ἥκων σιωπᾶς, καὶ μάτην ποιουμένους
περιορῆς γάμους σεαυτῷ.

If it is worth while hazarding conjectures about the context of these passages, the first extract may be the

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